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## Series of Islamic Principles

# How the Prophet ﷺ Prayed

Shaykh 'Abdul-Azīz bin  
'Abdullāh bin Bāz





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In the Name of Allah, the Most  
Gracious, the Most Merciful

### About the Series

All praise is due to Allah, Lord of the world. Blessings and peace be upon the leaders of the early and latter generations, our leader Muhammad ﷺ and also upon his family and his Companions.

This Series is directed to the general Muslims, compassing of a very easy and simple language, but with a strong content. It serves for a Muslim's fundamental needs wherever he may be.

Muhammad bin Isma'il Al-Bukhari reported on the authority of Talhah bin 'Ubaid-ullah, who narrated: A man from the

people of Najd with unkempt hair came to Allah's Messenger ﷺ and we heard his loud voice but could not understand what he was saying, till he came near (and we heard that) he was asking about Islam. Allah's Messenger ﷺ said: "You have to perform five prayers in a day and night" The man asked, "Are there any other prayers upon me? He ﷺ said: "No, but if you want to perform the voluntary prayers". Allah's Messenger ﷺ said: "You have to observe fasts during the month of Ramadan." The man asked, "Are there any other fasting upon me"? Allah's Messenger ﷺ replied, "No, but if you want to observe the voluntary fasts." Then Allah's Messenger ﷺ said to him, "You have to pay the obligatory charity". The man asked, "Is there any thing other than the obligatory charity for me to pay?" Allah's Messenger ﷺ said: "No, unless you want

to give voluntary alms of your own." And then that man turned away saying, "By Allah! I will neither do less nor more than this." He ﷺ said, "If what he said is true, then he will be successful."

Muslim reported on the authority of Su-  
fyan bin Abdullah, who said: "I said, O  
Messenger of Allah ﷺ, tell me something  
about Islam that I will not need to ask  
anyone about after you (according to the  
narration of Abu Usamah, "other than  
you.") He ﷺ said: "Say: I believe in Al-  
lah, then adhere firmly to that."

In this series we carefully rely on the  
Book of Allah, the authentic *Sunnah* of  
His Prophet ﷺ, and the sayings of the fa-  
mous scholars, so that it may illuminate  
the path of guidance for the one who  
seeks it.

We ask Allah, the All-High, the All-Mag-

nificent to accept from us this blessed work, to make it sincere for Allah's Noble Face, to make it useful for the people, and to remove hardships through it.

May the blessings of Allah, be upon His Prophet Muhammad, his family and all his Companions, and on those who follow them till the Day of Resurrection.

Servant of the Book and the *Sunnah*

**Abdul Malik Mujahid**

## Introduction

Praise be to Allāh, alone, and mercy and peace be upon His slave and Messenger, our Prophet, Muhammad ﷺ, his family and companions. To proceed:

From ‘Abdul-‘Azīz ibn Abdullah ibn Bāz: These are a few concise words concerning the details of how the Prophet ﷺ prayed, which I wanted to present to every Muslim, so that each person who reads it can strive to take him ﷺ as an example in it, as he ﷺ said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي»

“Pray as you have seen me pray.”  
(Narrated by Al-Bukhārī.)

And these are the details for the reader:



1. One should perform ablution (*wudū'*), performing it as Allāh has commanded him to do so, thus implementing His, the Exalted, saying,

﴿يَتَايَأُهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى  
الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى  
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ  
إِلَى الْكَعْبَيْنِ﴾

O you who believe! When you intend to offer *al-salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles;

As well as the saying of the Prophet ﷺ,

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوٍ»

“No *salāh* is accepted without ritual purification.”

The *wudū'* According to the Prophet ﷺ.

1. The *wudū'* is to wash specific parts of the body and to wipe other parts with pure water that can be used for purification, in observation of what Allāh has sent down in His Book and what the *Sunnah* of His Messenger ﷺ clarified.

Allāh, the Exalted, says,

﴿يَتَايَأُهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى  
الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى  
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ  
إِلَى الْكَعْبَيْنِ﴾

O you who believe! When you intend to offer *al-salat*, wash your

faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.

The Messenger of Allāh ﷺ said,

«لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

“The prayer of a person who does *hadath* (passes urine, stool or wind) is not accepted until he performs ablution.” (Al-Bukhārī and Muslim)

2. If you go to make *wudū'*, make the intention in your heart to do so, since actions are according to their intentions (Al-Bukhārī and Muslim), and do not move your tongue while making the intention as it is not from the *Sunnah* of the Prophet ﷺ.

3. Then say,

«بِسْمِ اللَّهِ»

“Bismillāh (In the Name of Allāh),”

because he ﷺ said,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»

“There is no *wudū'* for the person who did not mention Allāh's name over it.” (Ahmad, Abū Dāwūd, Ibn Mājah, and others).

4. Then, wash your palms (Al-Bukhārī and Muslim).
5. Then, rinse your mouth and inhale (sniff) water into the nose with the right hand, both with one scoop of water (Al-Bukhārī and Muslim), and exaggerate in doing that, except if

3. He should make *takbīratal-ihram* (the initial *takbīr* that commences the prayer) saying, *Allāhu Akbar*, keeping his vision [tuned] to the place where he would place his forehead in prostration.
4. He should raise his hands when doing *takbīratal-ihram*, parallel to his shoulders or to his ears.
5. He should place his hands on his chest, the right hand being over the left hand, the wrist, and the forearm, since that is authentically reported from the Prophet ﷺ.
6. It is preferable to read the opening prayer which is,

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا  
بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،  
اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقِّي الثَّوْبُ

الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ  
خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ»

*Allāhumma, bā'id baynī wa bayna khatāyāya kamā bā'adta baynal-mashriqi wal-maghrib. Allāhumma, naqqinī min khatāyāya kamā yunaqqath-thawbul-abyadu minad-danas. Allāhummaghsilnī min khatāyāya bil-mā' wath-thalji wal-barad*

“O Allāh! Set me apart from my sins as the East and West are set apart from each other, O Allāh! clean me from my sins as a white garment is cleansed of dirt [after washing]. O Allāh! Wash off my sins with water, snow and hail.”

If he wishes, he may instead say,

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

ed *hadīths* in that regard.

7. He should bow saying *takbīr* (*Allāhu Akbar*), raising his hands parallel to his shoulders or his ears, and then making his head level with his back, placing his hands on his knees with his fingers spread apart. He should be at ease in his bowing and say,

«سُبْحَانَ رَبِّيَ الْعَظِيمِ»

*Subhāna Rabbiyal-‘Azīm*

“I exalt my Lord, the Great.”

It is best that he repeat this three times or more. It is preferred to say along with that,

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

“I exalt You, O Allāh, engrossed in Your praise. O Allāh, forgive

me.”

8. He should raise his head from bowing, raising his hands parallel to his shoulders or his ears, uttering,

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

“Allāh hears whoever praises Him.”

If he was leading the prayer or praying individually, he should say while standing,

«رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مِلْءُ السَّمَوَاتِ، وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»

“Our Lord, for You is much good and blessed praise, filling the heavens and filling the earth, and



him. Then, he should do just as he did in the first *rak'ah*.

13. If the *salāh* consists of two *rak'ahs*, such as *Al-Fajr*, and *Al-Jumu'ah* (Friday prayer) or *'Īd*, he should [remain] seated after rising from the second prostration, erecting his right foot and laying his left foot flat, placing his right hand on his right thigh, clenching all of his fingers together except his index finger, pointing with it as an indication of the singularity of Allāh. If he only clenches his hand with his pinky and ring fingers and makes a ring with his thumb and middle finger, and points with the index finger, then that would also be good, since both manners [of pointing] were authentically reported from the Prophet ﷺ. It would be best to do one sometimes and the other one at other times. He

should place his left hand on his left thigh and knee. In this seated [position] he should recite the *tashahhud*,

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ  
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

*At-tahiyātu li l-lahi was-salawātu  
wat-tayyibātu. As-salāmu 'alayka  
aiyuhan-Nabiyyu wa rahmatul-lahi  
wa barakātuh. As-salāmu 'alaynā  
wa 'ala 'ibādil-lahis sālihīn. Ash-  
hadu al-lā ilāha illallah, wa ash-  
hadu anna Muhammadan 'abduhu  
wa Rasūluh.*

All compliments, prayers, and good things are due to Allāh;